

THE LATTER-DAY SAINTS

MILLENNIAL STAR

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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Price One Penny.

A DAY IN SALT LAKE CITY.

The Rev. H. S. Brown, a Baptist minister of Liverpool, in a trip to California last autumn, called to "see the Elephant" at Salt Lake City. He has been giving his American experiences in lectures, conversations, and newspaper articles, since his return. He spent some three days or so at Salt Lake "among the Mormons." We give what he says in *The Day of Rest*, of the geographical and social aspects of that country as they appeared to him. He, as a professional minister, of course gives his estimate of the "Mormon religion," but as this estimate is alike disgraceful to him, and opposed to the spirit of truth, to say nothing of common Christian charity, his reflections on that subject are not here presented:—

The weather was very glorious in the valley of the Great Salt Lake on Sunday, the 15th of last September. There was not a cloud to be seen in the sky, and although the thermometer, in the middle of the day, stood at 93° in the shade, such is the peculiar character of the climate that the heat was nothing like so oppressive as it is in many parts of England at a temperature of 80°. The moon rose just

as the sun went down, and was so brilliant that I thought the night lighter than some days that I have seen in London, Manchester and Glasgow.

I had arrived at the city a day or two before, and spent my time in going about to see what was to be seen. The capital of Mormondom and all the region round about are indeed well worthy of the traveler's notice. Traveling by the Union Pacific Railway, you descend from Sherman, the highest point upon the line, more than 8,000 feet above the sea, and enter a narrow gorge among the mountains, the rocks in many places rising, right and left, to the height of many hundreds of feet, and at last emerge upon the plain, or rather valley, of the Great Salt Lake; and, by a branch line of railway, some forty miles in length, you proceed from Ogden Junction to Salt Lake City. The scenery is most superb. On the one hand, the great Lake, with its lofty and precipitous islands; on the other, the Wahsatch Mountains, extending to a great distance, their peaks glittering with large patches of snow. The bottom of the valley is some 2,000 feet higher above the sea than the top

of Ben Nevis, and the mountains rise from 5,000 to 7,000 feet above the valley. I thought that the nearest of them might be about five miles off; the clearness of the atmosphere deceived me; what I took to be a distance of five miles I ascertained to be more than twenty. When the Mormons went to settle there, some twenty-five years ago, the place was a desert; irrigation and culture have made it a scene of astonishing fertility. The city stands on the gentle slope between the mountains and the lake. Like most other American cities, it is laid out in parallelograms, after a very stiff and formal manner; the streets running from north to south and from east to west. The population is not more than about 20,000; but the Mormons have, very sensibly, secured for themselves plenty of space, for their city is a square, the side of which is three miles long; the 20,000 people there being spread over an area equal to that into which Liverpool crowds a population twenty-five times as large. Water from the gorges of the mountains is led in channels to irrigate the whole district. On each side of every street in the city there is a streamlet, some three feet broad, in which abundance of water flowed when I was there, although it had been an exceptionally hot and dry season. Most of the houses stand in the midst of gardens, and the water can be led into each enclosure, as the owner of the place sees fit. Seen from the camp which the United States Government has established on the slope of the hill, some two miles off, the city has the appearance of one vast and beautiful garden, dotted all over with neat and unpretending houses, the tops of which appear above the trees, while the wild sunflower, which grows in great abundance, surrounds the whole as with a golden girdle.

Saturday night passed very quietly in Salt Lake City. The streets were crowded with people making their purchases at the stores, over most of which is printed, in large letters, the Mormon motto, 'Holiness to the Lord!' The public-houses are very few; and, although I walked for hours in the streets until near midnight, I saw no one who appeared to be in the least intoxicated, and no disturbance

of any kind was to be seen or heard. Large numbers came out of the theatre at eleven o'clock, and went quietly to their homes. The whole aspect of the place contrasted very favorably with the scenes presented on Saturday night in most English towns.

Sunday morning came, and at half-past ten I went to the 'Tabernacle.' It is a huge building, an ellipse 250 feet by 150. Forty-six red sandstone pillars are arranged in an oval form, and upon these pillars is placed the dome-like roof, which rises some 70 or 80 feet, and has the appearance of a huge dish-cover, which, if it were a little higher, would go over Mr. Spurgeon's Tabernacle and completely hide it from view. The spaces between the pillars are filled in with woodwork and windows, and the roof is covered with shingles. A wide court, planted with trees, surrounds the building. To the eastward of it are the foundations of the Temple, which is to be built of granite, but is making very slow progress. The entire group is surrounded with a wall 10 feet high. The Tabernacle is capable of accommodating 10,000 persons. The western end is occupied by a very large platform and orchestra; and a gallery, six benches deep, runs nearly all round the ellipse. The organ is one of the largest in America; it is, or until very recently was, the largest ever built in the United States; and it is the only thing in the Tabernacle that makes the slightest pretension to ornament; everything else is as plain as possible; timber unpainted, unstained, and unvarnished. Evening meetings are not held in the place, and it is not furnished with gas. The platform in front of the orchestra will accommodate perhaps 400 persons; and there are upon it three pulpits, one beneath another; under the lowest pulpit is a long pew, used in the celebration of the Sacrament, which the Mormons observe as the Lord's Supper.

The land is fertile, the mines are rich, the people are industrious, the climate is delightful, the surrounding scenery is glorious. Once Mormonism has either died out, or been rooted out, Utah will be one of the noblest and most flourishing parts of the Great Republic.

CONTESTED ELECTION CASE.

(From the Salt Lake Herald).

EVIDENCE OF BISHOP TUTTLE.

Evidence is being taken in the contested election case for Delegates in Congress. We purpose publishing some of the more important, and will give it of both sides if we can procure it. Yesterday Right Rev. D. S. Tuttle gave testimony, and here it is:—

January 18, 1873, 10 a.m.

Daniel Sylvester Tuttle sworn. I reside in the 12th Ward, Salt Lake City; am bishop of the Protestant Episcopal Church for the Territories of Montana, Idaho and Utah, and have resided here a little over four years. I have exercised the right of elective franchise since I have been here. I did not vote at the last election, I was not here. As far as I remember, I have only voted once here; I then lived in the 8th Ward. I went to the polls late in the afternoon, and deposited my vote without any trouble. I think there was scarcely anybody at the polls except the necessary parties, at the time I voted.

By Mr. Mann.—Have you ever seen anything since you have been here to induce you to think that there is any unfairness at the elections? No!

Have you ever been disturbed here in the exercise of your religious or civil rights by the Mormon people or Church? If the disturbed means unfairly, I should say decidedly, No! We are opposed, and expect to be opposed.

Have you ever seen or known of your own knowledge anything in the Mormon Church which would induce you to think that there was any such organization as the Danites or destroying angels? No!

Do you know whether Brigham Young has encouraged your schools established by your church or not? I did not hear him, but I hear from my clergy that at a late Conference Brigham Young spoke in favor of allowing the children of the Mormon people to attend other schools than those of the Mormon Church. There are Methodist and Protestant Episcopal schools

here. I think there are some Mormon children attending our schools, but Mr. Haskins is the proper officer charged with knowing the persons of the school.

What would you say of the Mormon people from your experience with them, of their disposition to be fair-dealing and to observe law and order? In dealing with them I have found them to be fair-dealing. According to my observation they are observers of law and order. From my observation, I believe there have been fewer drinking saloons and houses of prostitution, relatively, than in the non-Mormon towns of my Territories. To judge from the licenses charged, I should judge that drinking was discouraged by the authorities. To judge from the actions of the police, I should judge that prostitution was discouraged by the authorities; and to judge from the papers I should say that both were discouraged by the authorities. I know nothing of my own knowledge of the action of the authorities upon these matters.

Cross examination by Mr. Handy, counsel for contestant—

Have you ever heard that Brigham Young or the authorities of the Mormon Church have, at any time or in any manner, discouraged or opposed the sustaining of the schools or the mission of the Protestant Episcopal church in this Territory, and if so, in what manner? I have been informed by the Rev. Mr. Foote that, soon after the establishing of our school, the teachers of the Mormon Church (I use the official term) warned the people not to send their children to our school. The Rev. Mr. Gillogly, of Ogden, has told me that the teachers have pursued the same course there. I am told that at a Conference a speaker used words deprecating the allowance on the part of the Mormon people of the ongoing of our school in Salt Lake City.

Are you acquainted with Walter Mansfield, formerly sexton of the Protestant Episcopal church in this city,

and if so, for how long? Yes, for about four years.

From your acquaintance with him, do you or do you not consider him a truthful and well-meaning man? I consider him truthful and well-meaning, but ill-balanced.

Re-examined by Mr. Mann. — Is this Mr. Mansfield a man likely to be imposed upon by others on account of his being ill-balanced? In his individual case I do not know any facts that would lead me to suppose that he would be easily imposed upon; on general principles an ill-balanced man is more likely to be easily imposed upon than a well-balanced man.

When was it that the discouragement on the part of the Mormon teachers against the attendance at your schools occurred? In Salt Lake City, I think, some time in the year 1868; in Ogden, I think, some time in the year 1871. In each case our school had been established about a year. I know nothing of what means the Mormon people may have had of judging of the qualities of the teachers.

By Mr. Handy. — Were the schools open to the inspection of the Mormon people and the public generally? No hindrance has ever been offered.

DANIEL S. TUTTLE.

Sworn to and subscribed before me

this 18th day of January, A.D. 1873.

E. SMITH,

Probate Judge, S. L. County.

Rev. Thomas W. Haskins, principal of St. Mark's school, is a gentleman tolerably well known in this community. At the last election for Delegate in Congress from Utah, he voted for George R. Maxwell. On the 18th he testified, under oath, that the election was fairly and quietly conducted, as far as he could judge; that there was a large crowd at the polling place when he went there, and that he, being in a hurry, was courteously conducted to the place where the ladies were voting and deposited his ballot. This with other similar evidence goes far to substantiate the position taken by Maxwell, that every means was resorted to for the purpose of preventing citizens from voting for him. We hope the "organs" of the "General" will have the unusual decency not to accuse the reverend gentleman of giving false testimony.

A number of other respectable "Gentiles" testified on the 18th, in the contested election case for Delegate, that the late election was conducted as fairly and quietly as any election they ever participated in. Of course the "General" will counteract this with the usual kind of evidence.

OUT-DOOR EXERCISE.

An eminent physician, renowned alike for his wit and professional wisdom, has said: "Physic should only be given to dying men; nine-tenths of the sick men only need a rush of blood to the boots." This advice applies emphatically to professional men—head workers; for the men who happen to possess heads, and, having them, use them, are entirely too prone to forget that they have bodies also. Oblivious of the fact that continuous employment without enjoyment is sure to result eventually in John's becoming a dull and stupid fellow mentally, and a broken down fellow physically, our clergymen, doctors, lawyers, and editors, as a rule, work at their several

callings on the high-pressure principle, and save during the conventional fortnight's holiday in summer, give their unfortunate brains no rest, and their equally unfortunate bodies no chance for recreation. The advisability of "a rush of blood to the boots" in the intervals of work, of taking a ten-mile walk or a six-mile pull, is just the last thing that is likely to occur to these misguided men; and yet vigorous and frequent bodily exercise in the open air is precisely what they most need. During all hard mental work the blood rises to the brain, and until the strain put upon that organ ceases, there it remains, stimulating and assisting; but if the

strain is unduly protracted, when at last it is relaxed, the movement of the blood has become disarranged, and instead of turning to its proper place in the body it remains in the cerebral blood vessels, clogging and impeding instead of helping the workings of the organ through which the mind works. It is when in this state that the head worker requires "a rush of blood to the boots" to relieve the pressure on the brain, and in no way can this inverse apoplexy be brought about more healthfully or speedily than by vigorous out-door exercise. Of course exercise in doors is beneficial, but it lacks the essential element of pure air, and without this the twirling of Indian clubs is a glittering snare, and the swinging of dumb-bells a hollow delusion. We are well assured that we do not over-rate the necessity for working the body in conjunction with, or rather as a balance to, the working of the brain; scarcely a week passes without fresh evidences of the reckless misuse among American professional men of mental energy and nerve force; of wilful perversion of the strength of the body to the support of the brain. A clergyman is compelled to give up his church, a doctor or a lawyer his practice, or an editor his paper, by reason of what is styled over-work, but what is in reality too much of one kind of work. Still worse, too often preliminary warnings are allowed to pass unheeded; for Nature is forbearing, and does not immediately visit her severest penalties upon those who break her laws; signs are given that the body

is breaking before the body finally breaks, and prostrating and permanently enfeebling illness, or death, swift and sure, as from a bullet, puts an end forever to the labors of a life. And people think it is a "mysterious visitation." Not at all; it is simply the result of too much work with the brain; too little work with the body. So long as the American nature and organization continues to be what it is at present, we fear that there will be no change for the better. The change must come with time. As each succeeding year cools the ardor and dampens the enthusiasm and makes a man sterner of purpose and calmer in his judgments, thoughts, and actions, so in a nation's growth similar results attend the coming and passing away of each generation. The waste of vigor so common among Americans, can hardly be regarded as the fault of individuals; it is the fault of circumstances. The nation is young, and the unnecessary energy of our people is like the energy of children who know not how to husband their strength or properly use their powers. With the wisdom that time should bring, the folly of this course will perhaps be recognized and its pursuit abandoned. Pity it is that so many years must first pass away. For though our nation was "born in a day," and sprang into life fully armed and of full stature, nevertheless, like all bodies prematurely developed, it requires time to grow up to itself, and fullness of wisdom can only come with fullness of years.—*Philadelphia Press.*

THE HEBREW EXODUS.

[CONTINUED FROM PAGE 94.]

But we affirm, and undertake to demonstrate, that all the incredibility charged against these records grows out of a misunderstanding of the plain reading of the records themselves—a misunderstanding perpetuated from generation to generation for centuries. The records, just as they have existed all this time, are here to speak for themselves.

In the first place, the assumption

that 70 souls constituted the entire Hebrew community is a clear misreading of the text. The list, as carefully given, purports on its face to embrace, with only a single exception, Jacob himself, his sons, and grandsons. But besides these, as is expressly stated, were his sons' wives; and, moreover, as in the long run the numbers of the sexes are essentially equal, Jacob must have had as many grand-

daughters as grandsons. Thus the original emigrants, specified or directly implied, were 140 instead of 70. This of itself, however, we admit, scarcely lightens the difficulty; for the posterity of 140 persons, doubling every 24 years, would at the end of 217 years, amount to only 71,680—less than one-thirty-fifth part of the number positively declared to have gone out.

But we undertake to demonstrate that these 140 souls constituted only a small part of the horde of people who went to Egypt with Jacob upon the invitation of Joseph, the viceroy. It would have been absurd for the Egyptian monarch, to have bestowed upon such a mere family the large land of Goshen. Let us glance a little at the earlier records of the Hebrews, using here and there modern words to express old ideas.

When the childless Abram left Mesopotamia for Canaan he was no poor adventurer. He was the head of a great horde. His name—or rather title—signifies his position.* He was a great sheik or chief. In Canaan he was only overmatched by the Philistine ruler upon the sea-board. He was a match for any five of the petty kings or sheiks of the interior. An almost incidental statement gives us some intimation of the numbers of his horde. Upon a sudden emergency he was able to put in motion more than 300 "trained men, born in his own house." A pastoral horde which could on the moment furnish so many men must have numbered several thousands in all. And this was after the original horde had separated into two under

Abram—now called Abraham—and Lot. We have still another incidental notice (all the more valuable because incidental) of the strength of Abraham's horde. We are told that he dug a well at Beersheba. That well still exists. No man who sees its deep excavation and massive construction will doubt that whosoever dug it had at his command a large force of men.

The Hebrew branch of the horde increased under Isaac, the peaceful son of Abraham; and again separated into two under Esau and Jacob. How strong these were may be inferred from the presents which Jacob, then the weaker of the two, offered to his elder brother.

It is clear from the narrative that the part of the horde which remained under Jacob was, on the whole, prosperous, notwithstanding intervals of famine. Upon occasion of sore stress he sent ten of his sons to Egypt to buy corn. Of course the great body of his tribe had to remain at home with their flocks and herds. When finally Jacob went to Egypt, at the invitation of Joseph, he went in state, with not only his own immediate family, but with his flocks and herds, and, of course, servitors and herdsmen, all of kindred race and faith, and all therefore properly numbered as Hebrews, or Israelites, as the horde had now come to be called, in memory of the second name, or rather title, assumed by Jacob. No census is noted as having been taken of the number of the horde; but no one, fairly considering the record, can place it at less than 5,000. This number, located in a land like that of Goshen, where there was room for expansion, would by the natural law of increase, doubling once in 24 years, reach in 217 years the full number of two and a half millions assigned to them by the census recorded in the Pentateuch.

This census we admit to be one of the crucial tests by which the verity of the Pentateuch is to be tried. If we had only the casual mention (Exodus, xii. 37) that there were "about 600,000 men, besides women and children," we might suppose an error in the transcription of figures. But when we find (Exodus, xxxviii. 26; Numbers i. 1-43) that the precise number

* The Hebrew "Ab-" or "Abi-" in composition answers to our suffix "-ful," though we are often obliged to express the idea by a circumlocution. Thus *Ab-ram*, "Father of Height," is the exact equivalent for "his Highness." *Abi-Melech*, "Father of the King," the title of the Philistine sovereigns, which we can trace for a thousand years, from Abraham to David, is just our "his Majesty." The Philistine ruler with whom David had to do is designated indifferently as "Abimelech," his title, or "Achish," his proper name; as a modern historian would designate the same person sometimes as "his Majesty," sometimes as "Charles," and sometimes as "the King." Let us only read and interpret the history of the Hebrews as fairly as we do that of Rome or England.

of men over twenty was 603,550, the number in each tribe being stated, and all the items footing up exactly, there is no room for supposing any mere clerical error.* The account, as given, is either true or false. If false, it vitiates every other purely historical statement in the record. This number of men gives by all reasonable estimate a total population of about two and a half millions, which is almost exactly what there should have been by our table. As far, then, as concerns the first objection which we have undertaken to consider, we think the verity of the Hebrew record stands unimpeached and unimpeachable.

But when, many years ago, we wrought out this calculation, we found

*This table shows what should, by the natural law of increase, have been the number of the Hebrews at the time when the census was taken, 217 years after the descent into Egypt, upon the supposition that the original number was 5,000. The whole time is divided into periods of 24 years, at the end of each of which the population would be double that at the beginning. The years, from 1 to 217, are those after the descent. For the sake of comparison are also given the probable numbers which would have been had the original emigration consisted of only 140:

Years.	Original Emigration, 140.	Original Emigration, 5,000
1.....	140	5,000
25.....	280	10,000
49.....	560	20,000
73.....	1,120	40,000
97.....	2,240	80,000
121.....	4,480	160,000
145.....	8,960	320,000
169.....	17,920	640,000
193.....	35,840	1,280,000
217.....	71,680	2,560,000

That is, supposing the original emigration to have numbered 140, their descendants at the end of 217 years should have been 71,680—only one thirty-fifth part of those given by the census of Moses. But if the original emigrants were 5,000, as we have endeavored to show, their descendants, at the exodus should have been 2,560,000—as nearly as possible the exact number indicated by the census.

ourselves thereby involved in a far more serious difficulty. It was just this—and it is one which has perplexed many another serious inquirer: Was it physically possible that two or three millions of people could for forty years have subsisted in the region wherein the record places them? We were quite ready to admit all the special miracles recorded, such as the sweetening of the bitter spring at Marah, the outgush of waters at the smiting of the rock, the gift of manna and quails, and so on. But the record did not intimate that one miraculous spring furnished water for forty years, or that flocks and herds lived on manna and quails. It seemed to us that, by the plain reading of the record, the Hebrew emigrants must have subsisted mainly upon the products of the region of their sojourn. This region, from all that we could learn, was now, and must ever have been, wholly incapable of affording sustenance to these millions of people.

I once put the question squarely to the late Dr. Edward Robinson, who had traversed the region of the exodus and wanderings. His reply was to the effect that, in order to admit the verity of the Hebrew narrative, we must assume a continuous miracle lasting for forty years—that is, for that space the Hebrews, with all their flocks and herds, must have been miraculously fed and watered.

Need I say that this explanation was not satisfactory to me? So I laid the matter by, hoping for more light upon it. If there was any accessible book bearing on the subject, I was sure to read it. But unfortunately all left the main points just where they found them. More than a score of clever men traversed the region of the wanderings, and all brought back the one story: It is, and always must have been, a desert wherein never more than a few thousand nomads could have lived for a year unless miraculously sustained.

[TO BE CONTINUED.]

It excites our deepest pity, this frequent complaining of good women that their lives are useless and empty merely because they do not actively earn money. Every wise man knows that the head of a house is not more useful or much more important than she who saves and directs and sees to the work at home.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 18, 1873.

MAXWELL STILL STRUGGLES.

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SOME time ago we published the "Protest" of Gen. G. R. Maxwell against the issuance by Gov. Woods of a certificate of election to Hon. George Q. Cannon, as Delegate elect, to represent the Territory of Utah in Congress.

In due course, the Delegate served on Gen. Maxwell his answer to said "Protest," which has also been published. The nature of the "Answer" was such that, very properly, the burden of the proof of the gross charges contained in the Protest was laid on Mr. Maxwell, the contestant.

In response to this obligation, as will be seen elsewhere in this week's STAR, the General is searching for the necessary evidence to take to Washington, to sustain his claim to the seat. Of course, to obtain the proof which he desires, he applies to "non-Mormon" sources—these being his only hope so far as the kind of evidence which he wants is concerned. The Right Rev. Bishop Tuttle, of the Episcopal Church, over the diocese of Utah, Montana and Idaho, has been examined, but evidently does not bend himself to the purposes of the "Anti-Mormon Ring," nor to the side of the General. His evidence is:—that during a four year's residence in the Territory he had exercised the right to vote; though he remembered to have voted but once. He says, "I went to the polls late in the afternoon, and deposited my vote without any trouble. I think there was scarcely anybody at the polls except the necessary parties at the time I voted." He stated under oath that he had never seen anything to induce him to think there was any unfairness at the elections. And, though not exactly relevant to the election question, that he had never been unfairly disturbed in Utah in the exercise of his "religious or civil rights by the Mormon people or Church." That, at one time the Mormons did not patronize non-Mormon religious schools, but he had learned from his clergy, that at a late Conference Brigham Young spoke in favor of allowing the Mormon children to attend other schools than those of the Mormon Church, such as Methodist, and Protestant Episcopal schools, and that he thought some Mormon children were attending the Episcopal school. He testifies that: "In dealing with them [Mormons] I have found them to be fair dealing. According to my observation they are observers of law and order. From my observation, I believe there have been fewer drinking saloons and houses of prostitution, relatively, than in the non-Mormon towns of my Territories [Utah, Montana and Idaho]. To judge from the licenses charged I should judge that drinking was discouraged by the authorities. To judge from the actions of the police I should judge that prostitution was discouraged by the authorities; and to

judge from the papers I should say that both were discouraged by the authorities." This testimony given under oath by the highest dignitary of the Protestant Episcopal Church in the three Territories, though not strictly pertinent to the legality or illegality of Mr. Cannon's election, will have its weight with such as, with any degree of candor, attempt to review the condition of affairs in Utah.

In the investigation the Rev. Thos. W. Haskins, principal of St. Mark's school in Salt Lake City, and officiating Episcopal Minister, testified that the recent election was "fairly and quietly conducted," and a number of others, not of the religious faith of the large majority who voted for Mr. Cannon, testified that the "election was conducted as fairly and quietly as any election they ever participated in." Now none of the foregoing kind of evidence assists the General very much to foist himself upon a people who vote against him by a majority of over nineteen thousand votes.

At the time the General entered his Protest, and for some few years previously, the custom prevailed to pay out of the National Treasury the mileage and *per diem* of disappointed office seekers who unsuccessfully contested seats in Congress. Since the establishment of this baneful precedent, unprincipled demagogues from different parts of the Union have thrust themselves upon the public notice, being well satisfied to receive for their presumption the character of a "Contestant for Congressional honors" and their mileage and *per diem*. To such an extent had this abuse grown, that last Congress paid as much as \$105,601 to this class of persons. Seeing the evil of this precedent the House of Representatives, on Jan. 7th, in Committee of the whole, passed a motion forbidding the payment of such claims, which is likely to take away the remuneration that Gen. Maxwell expected at the time of making his protest. Still there is much to encourage the General. President Grant and his religious adviser, Dr. J. P. Newman, who claims to have some power left, and some few others at Washington, together with the "Anti-Mormon Ring" in Utah, are all fully committed to the policy of overcoming the Mormons. Maxwell is but one of the means to gain this much desired end. To be sure he was worsted in contesting the seat of the Hon. W. H. Hooper, the Utah Delegate, in 1871, but then he got compensation for his efforts, and was approved by his co-anti-Mormon supporters, and placed himself unmistakably in a position not to be accused of "affiliating with the Mormons."

In referring to the present contest the *San Francisco Bulletin* says:—

The official returns show the Mormon vote to be five times that of the opposition; therefore, admitting all of the Gentile vote to be legal, and three-fifths of the Mormon vote to be illegal, still Cannon would have two legal votes to Maxwell's one. It is claimed that most of the Mormons are of foreign birth, and that some of them have never been legally naturalized. This is undoubtedly true, but the number of native Americans is still large enough to give the legal voters a majority. The Mormons have been a quarter of a century in Deseret, and thousands of them have lived for many years in Illinois, so there are many native children of foreign-born parents who are entitled to vote, though the parents were never naturalized. The accessions to Mormonism have mainly, of late years, come from foreign countries, but in the early history of the sect the adherents were mostly of American birth. Probably more than one-third of the present voters are Americans by birth, so if there be not a single legally naturalized Mormon in the Territory, still they would have a majority. * * * If the records of the courts were examined, it would probably appear that there are comparatively few unnatu-

ralized foreign-born Mormons who are known to have exercised the right of suffrage. It is said that Maxwell intends to contest the election of Cannon. If he does so, it is quite evident that he will do it, not for the purpose of securing justice, not even in the reasonable hope of succeeding, either justly or unjustly, but because he is willing to make use of an opportunity to spend a few months at Washington, with the prospect of being finally allowed mileage and *per diem* as contestant for a seat to which he has no right.

The support must be great and the motives strong indeed to encourage the General to struggle against a *majority of nineteen thousand and twenty-seven*, out of a total Territorial vote of twenty-two thousand nine hundred and eleven, in his eager desire to represent a people who so unqualifiedly show that they do not wish to be represented by him in the councils of the nation.

J. G. B.

ARRIVAL.—On Wednesday the 12th inst., Elder William Woodward, of Franklin, Cache Co., Utah, arrived in Liverpool per steamer *Minnesota*. He is on a brief visit to his relatives and friends, which we trust will prove mutually pleasant and beneficial.

PRESIDENT SMITH'S PARTY.—We are pleased to be able to present word elsewhere from President Carrington, that all this Party continue to be blessed with health and with enjoyment of their travels. We know we but express the fervent desire of all Saints in praying that these blessings and full protection may continue to be vouchsafed to them.

CORRESPONDENCE.

EGYPT.

Alexandria, Feb. 8, 1873.

Elder James G. Bleak.

Dear Brother—On the 2d instant I mailed letters at Corfu for Liverpool and Utah, and at midnight we went on board the steamship *Saturn* for Alexandria, and about 4 a.m. of the 3rd she steamed out on her way and passing, among other islands, near Zante and Candia, dropped anchor in this port at 7.30 a.m. of the 6th. The water was so smooth in both the Adriatic and the Mediterranean that no one of the party was in the least sea-sick, and the voyage was very pleasant. The customs' officers here passed us and our luggage very readily, and we reached Hotel de l'Europe, on the Grand Square, at 9 a.m., where we were accommodated with excellent rooms looking upon the Square. Bro. Snow, myself, and some others of the party spent most of the day in walking through several streets, bazars and market squares, observing

the appearance, habits, customs, and costumes of the very various and mixed peoples inhabiting this city, while the others were resting, reading, or writing. On the 7th we drove to Pompey's pillar, the Mohammedan cemetery near to it, the public gardens, Cleopatra's Needles, and through some of the principal streets of the city, but few of which are paved and have flagged sidewalks, though the city is said to contain over 200,000 inhabitants. To-day Pres. Smith and I drove again to the Mohammedan cemetery, it being a day on which thousands were then mourning their dead, while on the outside other thousands were engaged in various pastimes. From there we drove to the French and Italian cemetery, where were many very costly and handsome monuments; and from there past the Greek to the English cemetery, in which a few Americans are buried, and which is neatly laid out and well shaded with cypress and other trees, in strong

contrast to the naked appearance of the treeless Mohammedan burial ground, in which the monuments are also all very plain.

The weather has all the time been and still continues very pleasant, and the health of the party excellent, by which we are much favored with opportunities for visiting and observing that which is of most note and interest in different localities, so far as time at each place will permit.

There is no admission to the mosques here, except for the followers of Mohammed, so a view of their interiors has to be deferred till we reach Cairo,

for which city we leave here on Monday, the 10th, and expect to remain there some eight days, visiting the pyramids in the time.

We met Mr. Cook's chief dragoman here, and he says he will have tents, horses, saddles, provisions, servants, &c., all in readiness for us on our arrival in Jaffa on the 23d inst., which is an excellent arrangement, relieving us of care, and from liability of being imposed upon.

With kindest regards to yourself, all at 42, and all the Saints, I remain, your Brother in the Gospel,

ALBERT CARRINGTON.

GOOD-NATURED PEOPLE.

There are a certain number of people in the world who enjoy the reputation of being "so very good-natured." Now, real practical good-nature—the good-nature that is slow to take offence or to see evil, and quick to do a kindness or to help a friend, or one who cannot help himself, whether in small things or great—is one of the most charming of human qualities, to say the least of it. Perhaps we might rather call it one of the high developments of the Christian spirit. But of this, as of other pure gold, there are many base imitations often palmed off upon us, in this world of shams, as the genuine article. Among these may be classed a certain "rough and ready" geniality, a noisy hilarity, a confident manner, as of who should say, "I am sure of my welcome; I would not think so badly of you as to suppose you did not like me," together with great care in asking favors, which often gets called "good-nature." This sort of person goes easily and pleasantly through life; nothing troubles him long; he generally has a laugh ready, and is blessed with a strong *physique* and armed with no sensitiveness of mind or body.

He is not at all quick at taking a hint; and if you try to give him one, the chances are he will stare full in your face, and say in a loud cheerful voice, "What do you mean?" and after that you are obliged to tell him

(for he has a good deal of curiosity); and thus the whole room is rapidly made aware of the *môt d'enigme*, for your "good-natured" friend cannot conceive why there should be any mystery. He never has any concealments, not he; he hates mysteries, and the whole world is welcome to know his affairs! But somehow the world does not always find them very interesting, as they chiefly consist of how he has bought and sold his horses or his poultry; what he pays for house-rent, for his butcher's meat, and the like; while in exchange for this touching confidence he quite expects to know all your little ins and outs, from your tailor's or milliner's *specialities* to your love affairs, if you have any! He will "drop in" at all sorts of hours, call everybody he possibly can, by their Christian names, and, in short, "make himself quite at home." You get rather tired of it; but then he is such a cheery sort of creature that you feel a brute for complaining; and if you even begin to do so, ten to one somebody says, "Oh! don't you like So-and-so? He is such a good-natured fellow!" If, however, you in your turn ever think that you will ask this "good-natured fellow" to do anything for you—say to give a message, or do some little commission—you will probably find that, somehow or other, it is a failure; either he forgets it and is "awfully sorry," or else he "really

can't possibly manage it; nothing would have delighted him so much, but it is quite out of the question, because—" &c., &c.

People who really do kind and good things for their fellow-creatures seldom have this popular easy-going sort of character; experience has taught them that, though they would not for the world miss doing a kindness, yet it is rather hard work to be always doing it; and they are perpetually shedding so much sympathy out of their natures that they are rather apt to suffer from a state of chronic fatigue, and often are rather melancholy, except when roused by some demand on the cheerful side of their being.

Sometimes, unfortunately, they allow themselves to get into a depressed and injured sort of manner, as of habitual victims; and this cannot be too greatly deplored, as, in spite of their real goodness, such persons can never be appreciated; and are, in fact, far less agreeable than the more selfish easy-going persons who are called "good-natured."

Manner is a more important thing than is generally thought; the best and kindest people destroy their own influence, and, what is worse, often create a prejudice against goodness, by a hard, dry, discouraging manner; more especially as, after all, manner is generally on the whole a tolerably fair index of the mind. Those who are courteous and genial probably feel kindly towards us, at the moment, even though they may forget us directly after; and certainly such people are infinitely preferable to those who are equally careless of us, and are rude into the bargain. There is no reason why people should seek our society if they would rather not (indeed no one would wish it, we hope), but everybody has a right to expect courteous recognition and due civility at such times as they are thrown into the society of their fellow-creatures.

What we protest against is the mis-

application of the term "good-nature," when it is used only to cover the absence of anything better, and to excuse the aggressiveness, thoughtlessness, or want of refinement which are so peculiarly annoying to more sensitive persons. The good-nature which takes and does not give; which accepts and does not confer; which asks and does not grant; and which enjoys life loudly, regardless of other people's trials, is a quality which certainly gets its full share of appreciation.

We are often reminded of the sad and bitter words of the Psalmist, "So long as thou doest well unto thyself, men will speak good of thee." Yes; so long as you can "play your cards" with success, you will be popular as a partner; even there, though, there is a reverse to the picture, and your adversaries may perhaps like you better if you do not win quite so much! Still, their comments must be made "under the rose;" no one can well run down a very successful man—still less a very successful woman—for fear of the imputation of envy and jealousy, and indeed it is well to look closely into one's own heart, and make sure that there is not really some taint of these unamiable qualities in such cases.

Anyhow, it is better to keep silence and let the successful enjoy their success; only let us never lose a chance of speaking a good word, or holding out a hand in aid of the unsuccessful. They may have "had their day," or their "day" may never be destined to dawn on this side the grave; but their more triumphant brethren and sisters are pretty sure of their vicissitudes before the game is played out, and then we shall see which are the real gems and which the imitation. "Many are 'good-natured' enough while all goes well with them, who, nevertheless, cannot stand the test of adversity, cannot pass through the crucible of suffering.—John Bull.

There are two modes of establishing our reputation—to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumniation is not only the greatest benefit a rogue can confer upon us, but it is also the only service that he will perform for nothing.

UTAH NEWS.

The following are from the *Deseret News* :—

ST. GEORGE, Jan. 17.—The mortal remains of Elder Ellis M. Sanders, an old time Latter-day Saint, well known, and greatly respected for his unflinching integrity, were yesterday consigned to the silent tomb. Gardening has already commenced. The weather is mild and fine. The health of the President and company is excellent. There is no disposition on the part of sojourners here to exchange the comforts of this lovely winter clime for those of the land of overshoes and Christian civilization.

PROFESSOR TULLIDGE DEAD.—On the night of Jan. 17, between 10 and 11 o'clock, Professor John Tullidge, music teacher, of this city, was found lying at the foot of the stairs leading to the third circle of the theatre, in an insensible condition, and shortly afterwards he ceased to breathe. A coroner's inquest was held at the residence of deceased, 7th Ward, on the 18th, at which the evidence adduced showed that he had fallen down the stairs at the theatre. The following verdict was rendered by the jury :

TERRITORY OF UTAH, 2nd Precinct, Salt Lake County.

An inquisition holden at the residence of deceased, 7th Ward, 2d Precinct, S. L. County, on the 18th day of January, A. D. 1873, before Geo. J. Taylor, coroner of said county, upon the body of John Tullidge, Sen., there lying dead, by the jurors whose names are hereto subscribed. Said jurors, upon their oaths do say, according to the evidence given by witnesses, said deceased came to his death by natural causes. In testimony whereof, the said jurors hereunto set their hands the day and year aforesaid.

Jurors.

E. R. YOUNG,
WM. EDDINGTON,
C. J. THOMAS.

I hereby certify that the foregoing is a true verdict.

GEO. J. TAYLOR, Coroner.

Professor Tullidge was born at Weymouth, England, in 1806. He was a pupil of Hamilton, the celebrated musical composer, was leading tenor of the York, England, Harmonic Society, and also occupied prominent positions in other musical organizations.

EPIZOOTIC.—We are informed that the epizootic is spreading with great rapidity, that most of the animals in the principal livery stables are down with it, and that Wells, Fargo & Co's teams are so extensively affected that that firm has been under the necessity of hiring animals. Besides the above, the horses of a large number of citizens are suffering from the disease.

PRESENTATION.—The young men and boys of the 7th Ward lately presented to the ward a handsome silver sacramental service, and a few of the smaller boys have furnished, for the adornment of the walls of the meeting house, portraits of Presidents Brigham Young, Geo. A. Smith and D. H. Wells. A few ladies of the ward also donated a handsome Bible to be used on occasions of public worship.

A LETTER FROM PRESIDENT B. YOUNG TO BISHOP E. HUNTER.

Bishop Hunter has courteously permitted us the use of the following extracts from a letter to him—

St. George, January 11, 1873.

Bishop E. Hunter.—Dear Brother—Your welcome favor of the 20th ultimo came duly to hand. I was glad to hear from you, and learn that the Bishops and brethren in the city and country were paying their tithing and enjoying the Spirit of the Gospel. My health is much improved since I left your city. I am having a good rest, both mentally and physically, in this mild climate. We had a most beautiful rain a few days ago. The weather since has been

delightful. Thermometer ranging from 56 to 68 degrees in the shade at noon. The brethren are sowing grain, pruning vineyards, working in their gardens, etc., while the birds are singing as though it was May. The people in St. George and other settlements are healthy. Meetings have been held in most of the towns by the brethren. All of these have been well attended, and I learn that both speakers and hearers have enjoyed a goodly portion of the Spirit of the Lord. The "Olara Settlement," consisting of twenty families, twelve of whom are Swiss and were sent there by the P. E. Fund ten years ago without a dollar, have all got houses, lands, vineyards, horses, wagons, and cattle, and are sending 100 children to school, besides having a number too small to go. The last fast day the donations they handed in to the Bishop, Bunker, he sent to the poor of St. George, they having no poor. I learn that they all pay their tithing, and they feel united and blessed of the Lord. We held two days' meetings here in the new Tabernacle, brethren and sisters coming from the settlements within twenty miles. I spoke both days, occupying two hours and forty minutes, which I found was a little too long for my lungs. The Saints felt well and the Lord was with us. I am pleased to learn from your letter that the city and country Bishops are alive to their duties, and that the people are doing their duty and paying up their tithing, especially those who are employed and are paid either weekly or monthly in money.

God bless you. BRIGHAM YOUNG.

The *Salt Lake Herald* gives the following:—

WASHBURNE FOR GOVERNOR.—It seems Judge Spicer, as well as the *Herald*, has got the inside track on the proposed appointment of Charles A. Washburne, as Governor of this Territory. In a letter to the Sacramento Record, of date December 31st, he says—It is believed that General Grant will make all his appointments from among the residents of the Territory; hence it is said that some far-seeing ones have taken time by the forelock and planted their home among the Saints in due time to meet this little qualification. Among this number is General Washburne, one of the great Washburne family—him who was in Paraguay. He is now a citizen of Utah, and it is rumored that he will succeed Governor Woods, having now fitted himself for gubernatorial honors.

OFFICIAL COURTESIES.—On the arrival of Wm. Carey, Esq., District Attorney of Utah, on Tuesday, Jan. 21st, his predecessor Geo. C. Bates, Esq., at once invited him to his office, and there, having congratulated him on his appointment, turned over to him its archives, documents and books. The new attorney and the old one then had a long and very pleasant private consultation appertaining to the duties of the office in the past, and future, and parted each gratified with the interview. Mr. Carey, from all we can learn, is a sound lawyer and a prudent counselor, a man of sterling honesty who will perform his duties with fidelity to law and to justice, characteristics which we earnestly hope his official career here will amply sustain.

SNOW.—As it has not snowed for some days in Cottonwood, that which had fallen has become packed, and it has sunk to seven feet on the level at Alta, quite a respectable deposit for the season. In Bear Lake Valley there is a foot of snow on the level, which indicates that the trip across the mountains to Franklin, now, would call snow shoes into requisition.

THE UTAH NORTHERN.—We are informed that the track of the Utah Northern railroad was within a little more than a mile of Logan, and that in a few days the terminus of the road will be at the capital of Cache. Thus the great railroad work rolls on in different parts of the Territory.

ST. GEORGE.—Everything was moving along quietly at St. George. President Young's health was excellent, and general good health prevailed. The location of the temple is to be changed, it having been found that the place where the foundation was being sunk was mineral ground; and it was pro-

posed to build it north of President Snow's residence where there is good clay soil, and a solid foundation can be found.

NEW PAPER.—Mr. Forbes, of White Pine, where he has been publishing the White Pine News, has moved his lares and penates his sanctum deities, type, printing material, and all the etceteras, to this city, and proposes giving the Salt Lake public a chance to support another paper. Forbes has many acquaintances in this region, and has an excellent show for success.

PRICES DOWN.—An individual who ought to know, having had some experience about a year ago in "working up" cases against the Mormons, remarked yesterday that the price of affidavits was down now, and any quantity could be got at from \$25 to \$50, while the wholesale price was still lower. With a proper system of picking and packing juries, there would be some nice, fat, tit-bits going, under such a reduction in rates.

The *Pioche Record* says :

WASATCH COAL COMPANY.—To this company reference has several times been made through these columns. It is in the hands of energetic and discreet incorporators. A working capital has already been paid in, which is sufficient for the development of the mines and the building of a road to the valley, so no assessment is within the range of possibility. J. R. Duff, of Pioche, the Superintendent, having been upon the ground, knows of its great value, and will use all possible activity in developing the mine and in sending the coal to market. The coal beds are situated in the Wasatch mountains within four miles of Kanarra, Kane County, Utah. Veins have been opened in two or three places, and the work of development continues. A tunnel 6 x 7 feet is being run into the mountain, and the valuable deposits are being extracted. Owing to the heavy weather and the bad condition of the roads no coal is now being sent to market, but every preparation is being made for shipping it to market early in the Spring. A road from the mine to the valley is now being built, and will be completed in time for the opening of the spring trade. The coal beds are only about 90 miles from Pioche, and a road between this point and Kanarra can be constructed at a trifling expense. The Pioche and Bullionville Railroad and the various hoisting works in the camp which are driven by steam, will provide a ready market for this coal. It has been used by blacksmiths in the vicinity of the mine, and has been found to work admirably. Near to the coal beds are found vast deposits of iron, which, with coal at hand, will in a few years be utilized and added to the wealth of the world. The coal and iron so near to our doors, will cheapen the process by which silver is brought to the surface, and will permit the working of much rock now wasted on account of the expense.

TOUCHY PEOPLE.—There are some people, yes, many people, who are always looking out for alights. They cannot carry on the daily intercourse of the family without some offence being taken. They are as touchy as hair triggers. If they meet an acquaintance on the street who happens to be pre-occupied with business, they attribute his abstraction in some way personal to themselves and take umbrage accordingly. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate or momentary taciturnity mistaken for an insult. To say the least the habit is unfortunate. It is far wiser to take the more charitable view of our fellow beings, and not suppose a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the color of our mind. If on the contrary we are suspicious, men learn to be cautious with us. Let a person get the reputation of being touchy, everybody is under more constraint, and in this way the chance of an imaginary offense is vastly increased.—*S. F. Figaro.*